# The Gentle Lash,

Or the

# VINDICATION

Of

Dr FEATLEY, a knowne Champion

Of The

PROTESTANT RELIGION.

Also Seven ARTICLES Exhibited against him.

With his ANSWER thereunto.

Together with the said Doctor his MANIFESTO and CHALLENGE.

PLAUT.

*Istic thesaurus stultis in lingua positus est, ut maledicant melioribus.*

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# The Gentle Lash.

OThat wee had Faith but ſtrong enough to exorciſe theſe quotidian devils, ſo weekely appearing in our *Diurnals*, *Mercuries*, and *Continuations*: who pretending to maintaine the cauſe of *Religion*, ſcandalize both it and all goodneſſe, with malitious *Lyes*: whoſe anonomous *Reporters* have even ſold themſelves to the *Preſſe*, to abuſe the Peace of this poore diſtracted Church and Kingdome: whoſe audacious *Pens* bedabbled in the Gall of bitterneſſe, ſet forth preſumptuous things, maligning *Princes*, and ſpeaking evill of *Dignities*, who ayming at the confuſion of the *Church*, ſtrike at her very *Pillars*, caſting their venomous *Froth* upon their Names, whoſe able and Religious Quils have vindicated the true Proteſtant Religion, from the dirty calumnies of learned Hereticks. Generation of *Vipers*! who hath bewitched you? who hath infatuated you to betray Religion for five ſhillings a ſheet, and to vent ſo many weekely pennyworths of impiety to poore deluded People, whom your teachers have brought to this degree of blindneſſe, that they will not ſee? How many of the moſt learned and religious Divines of this *Iſland*, paſſively ſubmitting to the *Ordinances* of men, and committed to the Mercy of a Priſon) have your printed (and ſhamefully permitted) ſcandals, defamed and ſlandered, rendering them as odious to the ignorant, as you are to the wiſe; maintaining, nay, even deifying thoſe whom you call your *Holy Paſtors*, whoſe helpe (God be praiſed) we never wanted againſt the Arguments of *Bellarmine*, *Stapleton* or *Fiſher*, whoſe Net we feare had bin too cunningly laid for them to have eſcaped?

Nor can I here forget that debt the Church of *England* owes to the ſound and learned labours of that Reverend Champion of our Proteſtant Religion, D. *Featley*, which ſhall remaine in our Church as laſting Monuments of his able Piety, whilſt Learning, and Orthodox devotion find a Friend; whom, at this time (ſuffering Impriſonment, for his loyalty to his Conſcience and his Prince) your impious, ſaucy, and ſacrilegious quills (as full of venome as the pen out of which *Demoſthenes* ſuckt his death) have vilified and traduced with ſuch calumnious falſehoods and malicious injuries, my haſty and impartiall Pen, ſhall take the boldneſſe here to vindicate. To which end, you ſhall firſt underſtand what the perſon is; ſecondly, what his charge.

He is a man, whoſe life and doctrine need no Advocate; whom detraction it ſelfe could not mention, without addition of ſome Epithets of reſpect; nay, concerning whom the very *Diurnalls* (whoſe nature and property is to Lye) could not for their owne credits but acknowledge an honourable truth: ſome ſtyling him a *grave*, ſome a *good*, and others a famous Doctor: And indeed, to conclude him in a word, no object for any evill paſſion but Envy, and a Subject for no diſcourſe but what ends with Admiration. He is a man, whoſe profoundneſſe in learning encouraged the Houſes of Parliament to commit the tranſlation of S. *Pauls* Epiſtles to his *Review*, Marginall Annotation, and *Expoſition*: whoſe ſoundneſſe of Doctrine invited the ſame Authority to make choice of him, for the anſwering of a Popiſh and ſcandalous Pamphlet, intituled, *A ſafeguard from Ship-wrack*; both performed with ſolid judgement and ſingular fidelity; that extant, this ready for the Preſſe. By which Authority, he was likewiſe choſen a Member of the Synod, or *Aſſembly* of Divines, for the compoſing of ſome differences, and ſettling the peace of the diſtempered Church, in theſe His Majeſties Dominions.

As touching his charge, it was unhappily occaſioned by a Meſſage ſent him from His Majeſty, (whoſe Chaplaine in ordinary he is) which commanded him, no more to joyne in that *Aſſembly*, being convented without His Majeſties conſent, and therefore without full Authority; whereto returning his anſwer in a Letter unſeal'd, to the moſt reverend Father in God, the Arch-Biſhop of *Armagh*, a choſen Member likewiſe of the ſame Aſſembly, now at the Univerſity of *Oxford*; the Letter was intercepted, opened, and falſly tranſcrib'd, whereunto the malicious *penman*, adding what would moſt, by wronging him, advantage the *Cauſe*, deli-

delivered the *Originall* to the Meſſenger (with hopes to intercept the Anſwer) and diſpatcht the falſe Tranſcript, to the *Committee* for Examinations: whereupon a *Serjeant* at *Armes* was ſent for the *Doctor*, who having, in his examinations, refuſed to conſent to every *Clauſe* in the *Scottiſh Covenant*, was forthwith committed priſoner to the Lord *Peters* houſe in Alderſgate ſtreet, where now he remaines as chearefull as a good Conſcience, and as poore as the ſevereſt cenſure of *Authority*, can make him.

But when the *Lyon* is downe, how every Curre will barke! Him, whom of late theſe *Sycophanticall Diurnall-mongers* had in ſo good eſteeme, whilſt he concurr'd in ſome things with them whom they have in Admiration, him now they worry with their temporizing *pens*: who render him to the world no better then (to uſe their owne words) a *Prevaricator*, a *Court-ſpye*, and a *Traytor* to the Aſſembly, tryumphing in the *Sentence* of his downefall, and mingling the bitter *Cup* of Juſtice, with the Exuberance of their own *Gall* and *Vineger*.

The Doctor (ſay they) hath his *Livings* ſequeſtred, his Eſtate ſecur'd, his bookes ſeiz'd upon, and himſelfe Impriſoned: *Spolia ampla refertis*. The onely *Truth*, that Pamphlet is guilty of: *ſed quo cecidit ſub crimine?* What was his *charge?* What was the heynous *crime* that moved to ſuch a *Ruine?* A Letter ſent to the Archbiſhop of *Armagh*, an elected Member of the Aſſembly; whom all the world admires and honours, unleſſe ſome within the Line of *Communication*, whoare more worthy to untey his ſhooe then to judge of his *Abilities*. But what evill hath he done? He acquainted this worthy *Member*, by that Letter, with ſome *paſſages* in the Aſſembly, requiring his judgement in ſome things there controverted, concerning matters of *Faith*. *Proh nefandum!* Indeed, his very preſence in the Aſſembly (as farre as I ſee yet) was his greateſt fault. Yea, but he ſued covertly for a Deanry! Yea, that was a fault indeed, to ſue for ſomething, which they are now endeavouring to make nothing, to purchaſe a houſe that's pulling downe. Put caſe, he did ſo. Is it a Crime to provide a *plaiſter* for a *Sore* that is now a breeding? *Clypeum poſt vulnera*, is folly: but *ante vulnus*, is Providence: They that aime at the Ruine of the whole body, will be impatient at the Preſervation of a Member. Is it a great fault for a Servant to begge of his Maſter, and none at all for *Subjects* to begger their *Prince?*

*Perfect Diurnall, page 83.*

*You have bin often told of ſome rotten Members in both houſes of Parliament, and yet may ſee further, there are the like rotten Members in the Aſſembly of Divines &c.*

Another *Truth.* Alas, we know, that too well, or elſe the Head had never bin ſo carefull to preſerve it ſelfe.

But tel me, what is the cauſe of *rottenneſſe*, in a Member? Is it not the reſtraint of the *influence* from the noble part? Some Members there are amongſt us, from whom the free operations of the Animall ſpirits are by accident a while obſtructed, through the Malignity of the ſpleene; others whoſe obſtinacy is not capable of their naturall operation, but reſiſt all influence from the *Head*: Tell me, if thou haſt *Philoſophy*, which of theſe are moſt inclining to *rottenneſſe*?

But you that ſo maligne theſe Members; ſay; which of your faction have lifted up a hand againſt the common Enemy? which of them have ſtruck a blow but againſt a *Cuſhion* or an *Houre glaſſe*? Whilſt theſe members whom you ſo revile, have with their well armed *Arguments* laid the *Enemy* on his back, whilſt theſe Members you ſo *Rabſekize* have borne the burthen of the day, and alwaies have bin active in the true Religions *Cauſe*, and maintained the Truth that *Schiſme* hath ſo ſtruck at: Had your Members bin ſound and able, they would have ſhewen more action, and not like cowards have run away to *New England*, when old *England* was on fire, nor crept into widows houſes whom they devoured under the pretence of long *Prayer*: Had thoſe Members bin rotten, you ſo term, I feare the Truth had found but poore Champions; This Courragious Member (whom you ſo revile) lookt the *Lyon* in the very face, nay when he ror'd, he trembled not; whoſe *holy Table*, when all turn'd *Altars*, was *no moveable*: ſtood he not up for the true reformed Religion in the Kingdomes both of *England* and *France*? Did not he oppoſe *Arminianiſme* when it was in its fulleſt *Ruffe*? And when the Crime was capitall to ſpeake againſt it, were his lipps ſealed? yet this man hath your black mouth'd malice (which blaſphemeth the ſervants of the moſt high God) reviled and ſtiled by the Name of Rotten. But take heed, and remember *Neſtorius* the Hereticke, how he died. *Yea but he elſed with the Aſſembly to undermine their proceedings, and gave intelligence to the adverſe party, &c.*

whoſe tongue rotted in his mouth.

In-

Indeed, he joyn'd with the *Assembly*, ſo long as they joyn'd with the *Truth*; And when they undermined it, he countermined them. Had he ſwallowd the *Covenant* whole, and bin forſworne in ſome particulars, he had bin as ſound a Member as the beſt. They had paſt as *Birds* all of a browne Feather, and had founded a new *Truth*, not upon the pious *confeſſion* of *Peter*, but upon the perjurious *denyall* of his *Maſter*.

*But he gave intelligence of the proceedings of the Aſſembly*: I never heard before, that *Synodicall* deciſions were *arcana imperii*, or *opera tenebrarum*, *the ſecrets of a Kingdome, or the workes of darkneſſe*. *Truth* ſeekes no corners, nor is impatient of diſcovery. *Veritas nihil erubeſcit niſi abſcondi*. *But intelligence was given to the adverſe party*: Whom meane yee, the King? or his *evill Councell*? A well juſtified *Conſultation* fears neither: if the *King* be not the defender of the *Faith*, why doe you ſtile him ſo? if he be, to whom ſhould injured *Truth* appeal, but to her chiefe *defence* and *protector*? *But the Doctors guiltineſſe of theſe crimes appear'd in a letter to Oxford* intercepted, which was brought to the Committee for examinations. And had that *Letter* a name ſubſcribed? no: The true *Letter* had, *viz.*

which the *Counterfeitor* being a meere Engliſh-man, took for a Sheep-marke, and omitted it. But for the ſubſtraction of two letters, he added many words and owes the Doctor nothing; The *Originall* (which carried his errand to *Oxford*) ſpake nothing of *the five times voting him out of his Living at Lambeth*; not a word, that *He was a conſtant viſiter of the Kings priſoners in London, or Lambeth*; recommended no ſuit of his *for a Biſhoprick*, as the falſe *Diurnall* reports. But as the *Divell*, ſo his *Children* ſometimes repeat a truth, to the end they may abuſe it; This *Hackney Pamphletor* relates a buſineſſe (though not to the purpoſe, yet to his owne purpoſe, which is to wrong the Doctor) and ſayes, that his *Barne at Acton, was burn, by the Parliaments Souldiers*, but in the 84 page he poyſons it with a *Lye* avouching that *there was no Corne in it, and that he ſuffer'd no conſiderable loſſe by it*, whereas it appeares under the hands of ſeverall able and honeſt houſe-holders and veſtry men of *Acton*, that his loſſe amounted to the ſumme of 211.li. ſubſcribed the 1 of *October*, 1643. Varlets! when your ſhuffling and interfering *Truths* are ſo faulty, how damnable are your through paced *Lyes*? This onely by the way: but to returne to the purpoſe,

*Vide cetera infra.*

page 84.

*The Doctor at the Assembly past his vote with the rest upon debate of the Scottish Covenant, for the quite extirpation of Popery and Prelacy.* To see how two aiming at one end, may proceed in two contrary courses; The *Divell* uses to take from the *Truth*, this tri-obular *newes Merchant* adds to it: Two travelling contrary wayes, may meet at the *Antipodes*. He that takes from the *Truth*, and adds to the *Truth*, may meet in *Hell* as well as in their hellish *intentions*.

*The Extirpation of Popery and Prelacy.*

For the first, His *resolution* is a perpetuall *vote* and his action a continu*all execution.*

For the second, I call the whole *Assembly* of Divines, some of the *Peeres*, and divers of the House of *Commons* to witnesse your stupendious *Lye*. But the Divell hath taught you this curious point of Sophistry to argue, *a male conjunctis ad bene divisa*. As for the extirpation of *Popery*, he hath acted what others have but voted; But for the clause of prelacy, your *Idols* shall be *judges* upon what reasons he dissented. First, at his *Ordination* he tooke an *Oath* to obey his ordinary. Secondly, at his *Institution* and *Induction* he swore Canonical obedience to the *Bishop* of the dioces. Thirdly, his *Benefice* being of my Lords grace of *Canterburies* peculiar, he tooke an Oath to maintaine the priviledges of the *See* of Canterbury.

Now how this *Covenant* in that particular can be consistent with the three former *oathes*, or how any in the Assembly that takes it, can be guiltlesse of *perjury*, let every good *conscience* judge. Besides, how is *God* mockt in our very *prayers*, when that mouth which (as it is required and by an unrepeald *Act of Parliament* commanded) every day beseeches him *to send downe the dew of his blessing upon all Bishops and Curates*, shall *ipso facto* sweare and vote the utter *Extirpation* of Bishops, whom it prayes for.

*Mercurius Britan. p.* 47.

*It was mentioned before, who was intelligencer to speake of passages in the Assembly, now a word more of it. That grave D I meane D. Featley, that hath correspondency with the Bishop of Armagh, confesseth in his letter to him, that he all this while dissembled with the Assembly.*

How

How uninterrupted boldneſſe will turne to braſſe-browd Impudence.

That *Letter* this Mercury ſpeaks of was ſurely writ vpon the back of that *Bull* which was lately ſent from the Pope, *Credat judæus Appella*. And why did not this *Mercury*, to raiſe his *Pamphlet* a penny higher, Print that *Letter* and *Bull* both together? Come, come, your owne Aſſembly knowes, you lye; and if the *Cauſe* were not kept burning with ſuch *Oyle*, it would goe out and ſtink, and your hiſtoricall credit would ſoone run into a *Premunire*. Did not our D. long before the being of this abuſed *Letter* openly and plainly declare himſelfe to divers of this Aſſembly againſt ſome of their unwarrantable *proceedings*? Did not he really confeſſe his *noncommerrence*, and feare his *noncontinuance* with them? Is this diſſembling?

*Continuation Numb.* 55.

D. *Featley* (you heard of) received a juſt reward for his Perfidiouſneſſe, and ſeeming compliance with the Parliament and Aſſembly, that he might the better betray all their counſells and conſultacinus to them at *Oxford*: his livings were beſtow'd upon *M. White* and *M. Nye*. Theſe gentlemen you may ſee can content themſelves, each man with a part of theſe livings, though the D. was not ſatisfied with the whole, but ſolicited very importunately by his letter to the Biſhop of *Armagh* at *Oxford* to have a deanry beſtowed upon him, *Ab aſino majore diſcit minor rudere*. This *Intelligencer* hath conn'd his *Leſſon* well, and hath got that perfectly by heart, which the other formerly had imperfectly written; only he plays the *Shimei* and adds a little rayling, and unleſſe it be for that, deſervesbut a *Gentle Laſh*. This letter hath very ſtrange luck: mentioned by ſo many and none doe it the honour to print it? If it be the Originall, I feare it goes againſt your conſciences to print a truth: why doe ye not corrupt it in the preſſe then, and make it ſpeake as the *Oracles* did, by inſtruction and ſubornation? If to relate ſome paſſages, and to call ſo great, ſo ſanctified a judgement in to aid, be treaſon or prevarication, why does not your *Hangman* execute that hiſtory which made him erre by the example of S. *Ierome*, who at a Synod at *Ieruſalem* acquainted *Damaſus* (then Biſhop of *Rome* too) with ſome Synodicall proceedings, requiring his judgement thereof? Had our Doctor ever taken an Oath of *Alleigance* or ſecrecy to the Aſſembly, his diſcovery might have been blameable: But having taken that *Oath* to his

Ma-

Majesty, he had a *Warrant* both as a Subject, and a Servant to discover any thing, which by consequence might be derogatory to his Government.

But the Doctors two *Livings* troubled you, and I feare, more then the want of them does him; And why not two *Livings*, as lawfuly as two *Lectureships* of as great a value, besides a cure of Soules? Aske the Assembly, whether it be expedient to hold two *Sequestrations*, for a fuller supply? some of them though never so white, will turne red and blush. But how religiously our Doctor behaved himselfe in his *Livings*, both *Alton* and *Lambeth* will tell you, not I. And what *Hospitality* the Revenues thereof produced, *Newington* will informe you. And time may tell you, whether the new *Incumbents* bring not the yeare about with fuller purses.

But he sues for a Deanry too: How appeares that? By his Letter: Heare then the precise words of the Letter.

I understand that the Deanry of *Westminster*, and a Prebendary of *Canterbury* are now voyd, and in the Kings gift: If you thinke meet, you may put in, in the first place for your selfe, and in the second for your friend: Now the covetous *Mystery* lyes in the last word, friend. And you, by the spirit of *Revelation* must unfold that Mystery: well, be it so: Then grant him to have the spirit of Prophesie too, to sue so; who fore-seeing a Ship-wrack here, catched at a planck to keepe him from sinking.

Now having viewed his offence with one eye, cast your other upon his punishment, and being impartiall, tell me, Reader, whether the proportion they carry be Mathematicall. And, to conclude, call to mind but *Plato's* Apologie for *Socrates*; or *Chrysostome* and *Athanasius* for themselves, in which there are instances given of the best men in all ages, who notwithstanding have received hard measure, and beene condemned as Delinquents in Synods & popular Assemblies, or *IEROME* of *PRAGVE*, that noble *Confessor*, and *Martyr* his oration in the Synod of *Constance*: and laying all things together, this Insulter upon the downefall of him (who hath stood up so many yeares for the Truth) if his Conscience be not seared with a hot Iron, will turne his present *Gall* into future *hony*, and his unchristian *Censure*, into a Christian *Commiseration*.

We

VVEE whoſe Names are here under written, inhabitants of the Pariſh of *Aſton*, in the County of *Middleſex*, being requeſted by Doctor *Daniel Featley*, Parſon of the pariſh of *Aſton* as aforeſaid, to certifie the time of burning the Barne, wherein the Tyth-Corne lay belonging to the ſaid Parſonage, and of the value of it: We doe upon certaine Knowledge and true information certifie al thoſe whomit may concern, that the ſaid Barn, being full of Corne, beſides three Bay of Stabling, built by the ſaid Doctor himſelfe, all valued at two hundred and eleven pounds, or thereabouts, as it was then prized by ſome of the pariſhioners appointed to that purpoſe, were all burned downe to the ground, the tenth day of *November* laſt, by the Parliaments Forces then quartered in the ſaid Town. And wee further certifie that this loſſe fell above five weekes after the death of M. *Henry Leerewood* (to whom the ſaid parſonage had bin farmed. and when the ſaid parſonage was in the Doctors hands, before he had farmed it to any other. In witneſſe whereof we have hereunto ſubſcribed our Names the firſt day of *October*, 1643.

| | |
|---|---|
| *John Needler.* | *George Colle.* |
| *Thomas Needler.* | |
| *Edmond Biddle.* | *Henry Colle.* |

The Marke M of *William Wels.*

# THE PRINTER To The READER.

*After I met with these gratefull lines written with the silver Pen of* Theiomusus Laureatus, *in defence of him, who hath written and Printed so much in defence of the Doctrine and discipline of the Church: A friend of his, since his confinement to* Petri vincula, *visiting his desolate house at* Lambeth, *found there those, who in* Sylla *the Dictators dayes were tearmed* Sectores bonorum, *but now sequestrators, rifling the Roome, and plundring the study and garden, and robbing him of choycer* Flowers *out of the one, than* Emmenes *or* Tulips *out of the other. Among which he culled these which I offer to thy view; and if, as* stolne waters are sweet, *so stolne flowers are the sweeter, these cannot but please thee: for they are snatched out of the Harpies talons, and now* steale *to the presse. Accept this posie for the present, and I hope ere long to present thee with a Garland of the like.*

Spongia

# SPONGIA:

OR,

## Articles exhibited by certaine Semi-Separatists indicted at Sessions, against *Daniel Featley*, D.D. before the Committee for plundered Ministers, Together with his Answer thereunto.

Tertul. *Veritas nihil metuit, nisi abscondi.*

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AFter Doctor *Featley* had waited divers weekes, upon the Committee for plundered Ministers; at the last, *March* 16. 1642. he was called into the Exchequer Chamber, to answer seven Articles put in against him, when and where M. *White*, being in the chaire, having the said Articles before him, demanded as followeth.

Did not you D. *Featley* in a Sermon say, that it was blasphemie and ignorance, to speake against bowing at the Name of Jesus, and that all those that pull downe the Railes from the Communion Table, or speake against them, or oppose the Ceremonies of the Bishops, are of the seed of the Serpent? *&c.*

There is no name of Bishop at all in the Articles, nor of other ceremonies, then the ceremonies of the Church established by Law or Canon, but I have read in *Aristotle*, that there is a fallacie called, *Fallacia apluribus interrogationibus sub una*, when one single answer is expected to a double or treble interrogation. That I may not be intangled in such a net, I shall desire you M. *White*, to propound the Articles distinctly, and severally, and then I will answer them punctually. But before I hold up *Septemplicem clypeum*, to ward off your

D. Fea

Sophi Elenc

ſeven-fold ſtroake, I am conſtrained to make a motion to you that ſome order be taken, that I may ſafely wait upon this Honourable Committee; For, *animam meam in manu mea porto*; I cannot go and come, without evident perill of my life; beſides, jeering, and rayling at me, by thoſe of my accuſers ſect, in a moſt unchriſtian, and uncivill manner; the grounds of my feare are theſe.

The next day after the bloody Fray at *Lambeth*, as I landed at the ſtaires, there a ſouldier that ſtood Sentinell, one *Alexander Bagwood* holding his Musket at my breſt, charged me before divers of the Pariſh, that I was he who kindled the late fire; of which words of his I tooke preſent witneſſe, and promiſed to call him to an account for them; on the Tueſday following, one of the Souldiers of Captaine *Andrews* his Company, being asked when they meant to leave the court of Guard at *Lambeth*, ſaid, they meant not to go away, *till they had made an end of me*: this *Tho. Addams* teſtifieth upon Oath. On Wedneſday being the Faſt day, one of *Kennigton* told a Gent. my neighbour, that ſhe heard the ſouldiers ſpeake amongſt themſelves, *that they had miſſed their mark, and that they did look for me, if they could have met with me.* The Munday following, one of the Pariſhioners ſent me word, that a Gent. in her hearing, reported, that ſome of Captaine *Andrewes* his Company ſaid, that they had *a Warrant to Plunder me.*

he Doors life ught by e Blowſs.

In theſe regards, I humbly deſire, that according to the cuſtome of all Courts in this caſe, I may have a protection both for my perſon, and eſtate, during my attendance here.

*t. White.* I know no ſuch thing as you ſpeake of, therefore anſwer to your charge.

The D. being ſomewhat moved, that ſo neceſſary a motion for the ſafety of his life ſhould be ſo ſleighted, after a little pauſe to recollect himſelfe, went on in his ſpeech, as followeth.

„ *Hoc uno die plus vixi, quam oportuit*, this is the firſt day in all my „ life, that I ever heard Articles read againſt me in any Court Ec-„ cleſiaſticall, or Temporall, or Committee of Parliament. For, *Ier.* 20. what the Prophet *Ieremie* ſpake in another caſe; *I have neither lent on uſury, nor men have lent to me on uſury, yet they curſe me*: I may truely

ly say in this, I never drew Articles against any, nor had any till now drawne against me: yet they seeke not only my Living (which, I heard in *Westminster* hall, was designed already for one M. *Putie*) but (as you heare) my life also. But my comfort is, that the like hard measure hath beene offered to the Prophets of God, and Ministers of Christ in all ages. **Nay the prince of our salvation was consecrated through afflictions*; and give me leave to apologize for my selfe in the words of the blessed Martyr S. *Cyprian, nec mihi ignominiosum est pati a meis, quod passus est Christus, nec illis gloriosum facere, quod fecit Iudas.* All the favour that I shall desire is but this, for as much as all humane lawes ought to vaile bonnet to divine (as *Iosephs* brethrens sheaves bowed to his) that you *will not receive an accusation against an Elder under two or three witnesses*, and those not liable to just exceptions. I beseech you to take notice of it, the Apostle saith not, *condemne not an Elder*, under two or three witnesses, for so no other man by the Law of God might be, in case of life; but *receive not an accusation* against an Elder; and *Calvin* yeelds a good reason for it, *cur hoc singulari privilegio presbyteros munit? respondeo, hoc esse necessarium remedium adversus hominum malignitatem: nulli enim calumniis, & obtrectationibus magis sunt obnoxii, quam pii doctores; qui, quamvis exacte fungantur suis partibus, ut neminimum quidem erratum admittant, nunquam tamen mille reprehensiones effugiunt; atq; hic est astus Satanæ, alienare hominum animos a ministris, ut doctrina paulatim veniat in contemptum.* „ Why doth the Apostle arme Elders „ with this singular priviledge above other men, that no accusati„ on may be admitted against them but under two or three wit„ nesses? I answer (saith he) that this is a necessary remedy against „ the malignity of men, for no men are more subject to calumnia„ tions, and back bitings, then *godly doctors* or teachers; who though „ they acquit themselves never so well in their function, that they „ cannot be taxed with the least errour, or fault therein: yet they can „ never escape a world of calumnies. And this is the cunning of Sa„ tan, to alienate mens minds from the Ministers of God, that so „ by degrees he may bring the Word of God into contempt.

As for the Articles, *sorex suo indicio*; the contriver of them suffi-

After I wa de ed for M Chann and af for M. Foreby last of for M. White Dorch ster.

* Heb.

1 Tim. 19.

Deut.

 ciently

ciently diſcovereth himſelfe; the very Articles themſelves ſhew that they were *patched* together by a *Tailor* of two names, who is the accuſer by the name of *Ambroſe Glover*, but brought for a witneſſe by the name of *Ambroſe Andrewes*: he had time enough to have *ſtitched* them better, for he confeſſeth that he had beene about them this twelve moneth; yet how miſerably are they *botched*? there is neither method, nor order, nor coherence, nor ſenſe in them.

In the firſt Article, there are two diſtinct Articles compriſed, in the ſecond ſix, in the third five, in the fourth two, in the fift three, and to fill up the number, the firſt is repeated againe in this fift, in the ſixt there are two, in the ſeventh five, in which Article alſo there is moſt eloquent Non ſenſe; *The keyes taken from the Church and left in ſuch hands* (who left them?) *as have laid them by, untill they became ruſtie: ſo that Sodomie, Murther, Felony, Pillage, and Plunder, is daily committed without puniſhment*, as if Sodomie, Murther, &c. were ever puniſhed by the Eccleſiaſticall Courts, or power of the keyes, for which all men know, men are arraigned and condemned at the Aſſiſes and Seſſions.

*White.* Leave theſe ſpeeches and anſwer punctually to the Articles.

*Batley.* In generall, I anſwer negatively to them all, ſo farre as they containe any offenſive matter or criminall, puniſhable either by the Law of God, or man, civill, Canon, municipall, or common. In particular to the firſt, which is.

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*The firſt Article.*

*He ſuffereth new Ceremonies, as ſtanding up at* gloria patri, *which many of his Pariſh praſtiſe, and preacheth for bowing at the Name of Ieſus; and doth bow at the Name of Ieſus himſelfe, and ſaid, that it was blaſphemie and ignorance for any to ſpeake againſt bowing at the Name of Ieſus.*

*Anſwer.* Standing up at *gloria patri* is no new Ceremony, or geſture; it hath beene uſed in Colledges, Cathedrall Churches, and Chappells of Noble men, and ſome Pariſh Churches for a long time.

time, It is a commendable custome to expresse some outward reverence in that Doxologie, wherein the Three Persons of the most Glorious Trinitie are named: yet doe I not hold it a matter of necessity but indifferency; and therefore as S. *Ambrose*, when he was at *Millaine*, fasted on Saturday, because such was the custome there; but when he was at *Rome*, fasted not, because there they had no such custome: so if I come to a Church where such standing is used, I joyne with them in it, but if I come to any other place where it is not used, I forbear it, that I may give no offence, either way. Howsoever the best is, my Informer chargeth me not with bringing in this gesture, or pressing it, but onely with suffering some of my Parish to use it. What power have I to prohibit them? or what Law of God or man forbiddeth this gesture, in saying or singing, *Glory be to the Father, and to the Sonne, &c?*

It is forbidden by the Law, in that it is not commanded. M. W. D. Fe.

By your favour that is no good inference (*such a thing is not commanded*, Ergo *it is forbidden by the Law*) for indifferent things are such as neither are commanded, nor forbidden; The standing up at the Gospell, the Nicene creed, and that of *Athanasius*, the sitting downe in Pewes, or Galleries at Sermon, the preaching in a high Pulpit, with Steps, Mats, Pulpit-cloth, and Cushions, and an houre Glasse, are no where commanded; will it therefore follow that they are forbidden? To instance also in the Law of God, though it be true in matter of substance of Religion and points of Faith or manners, and generally in all things necessary to salvation, that whatsoever is not commanded is forbidden, yet in matter of circumstance, of time, place, habit, or gesture, or something that belongs to the exterior acts of Gods worship onely, that maxime holds not; for example, the setting the Psalmes to be sung to such tunes, and plaid upon such instruments, as are mentioned in the title of the Psalmes, the keeping Fasts on the first and seventh moneth, celebrating the feasts of dedication, the reading Chapters intermingled with Psalmes, in such or such a number, or order; the lecturing on such or such dayes of the weeke, the receiving the Communion thrice a yeare, or once a moneth, the covering the Zac. 7. 5. 10. 10.

Communion Table with a linnen cloth, or silke carpet, the standing of Godfathers and Godmothers at the font, nay to have a font in every Church, or to use such formes in christening, marriages, and burials, as now we use, are things not commanded by the law of God, will it follow therefore that they are forbidden? By this reason I might argue against them, who in other Churches sit *at gloria patri* (which it seemes M. *White* you approve of by your practise) or kneele, neither of these gestures are commanded. *Ergo* they are forbidden? or they are forbidden, in that they are not commanded.

*Here one of the Members of the House of Commons being present, said, Doctor you forget your selfe, you thinke you are in the schooles, or words to the like effect: whereupon the D. desisted from prosecuting any more that point, and proceeded to his answer, to the bowing at the Name of Jesus.*

For bowing at the Name of Jesus: Upon occasion of a Sermon preached by a punie Divine at *Lambeth* in my absence, who said that *Lambeth* was the most superstitious place that ever he came in; for whensoever he named Jesus, they either bowed the head, or knee, or put off their hatts, which he affirmed to be a popish innovation and Idolizing. I the next Lords day after, at the earnest intreatie of the prime gent. of the parish, in my Sermon apologized in this manner, both for the Canon of the Church, and the practise of our parish. First, that bowing at the Name of Jesus was very ignorantly termed by him an innovation: for besides the Canon in B. *Bancrofts* time, confirmed by the royall authority of King *James* of blessed memory, there was an Iniunction for it, 1°. *Elizabethæ*, and the most exquisitly learned and most Orthodox Doctor of the Reformed Church, *Hieronimus Zanchius* saith, it *was a most ancient custome of the Christians so to doe*; and before him S. *Ierome*, who flourished in the yeare of our Lord 390. in his comment upon these words of the Prophet *Esay*, *to me every knee shall bow*, testifieth that in his time there was *mos ecclesiasticus Christo genua flectere: &c.* Secondly, that it could be no idolizing, to bow at the Name of Jesus, for that: *Idolum* being derived from εἶδω *video*, is properly the object of the eye, not of the eare: which argument

God

God himſelfe uſeth, to deterre the people from Idolatry. *You heard the voyce of the words, but ſaw no ſimilitude, onely ye heard a voyce v. 15. 16. Take heed therefore unto your ſelves, for ye ſaw no manner of ſimilitude on that day, leſt you corrupt your ſelves, and make any graven Image, the ſimilitude of any figure.* Thirdly, it is one thing to (bow *to the Name of Ieſus*, another thing to bow *in* or *at the Name of Ieſus*, as it is one thing to kneele *at the Communion Table*, another thing to kneele *to the Communion Table*; it is one thing, *adorare ad ſcabellum ejus, to worſhip towards his footſtoole*, which is commanded in Scripture, another thing *adorare ſcabellum pedum ejus, to worſhip his footſtoole*, which is flat Idolatry. To bow *to the Name of Ieſus*, whether we meane thereby the ſyllables, or the ſound, is groſſe ſuperſtition: but to bow *in*, or *at the Name of Ieſus* is not ſo. Now what the Canon preſcribeth & we in obedience thereunto practiſe, is, when in the time of divine ſervice, the „ Lord Jeſus ſhal be mentioned, to doe lowly reverence to his per- „ ſon, teſtifiing by this outward ceremony, and geſture, our inward „ humility, and chriſtian reſolution, and due acknowledgement „ that the Lord Jeſus Chriſt is the true eternall Sonne of God, „ and onely Saviour of the World, in whom alone all the mercies, „ graces, and promiſes of God to mankinde for this life, and the „ life to come, are fully and wholy compriſed. In this manner & to this end, in the time of divine ſervice, to bow to the perſon of our Saviour *in* or *at* his Name Jeſus, *I* ſaid, was ſo far from being an Idolatrous ceremony, that to affirme it to be Idolatry in this ſenſe, was no better then blaſphemy, which I proved by this Syllogiſme.

Whoſoever maketh Chriſt an Idoll is a Blaſphemer.

But he that ſaith, it is Idolatry to bow to Chriſts Perſon *in* or *at* his name Ieſus, makes Chriſt an Idoll;

*Ergo* he that ſaith that bowing to the perſon of Chriſt *in* or *at* his name Ieſus is Idolizing, is a Blaſphemer;

Howſoever, ſay *I* had ſaid (which I utterly deny) that it was ignorance and blaſphemy to ſpeake againſt bowing at the Name of Ieſus, the words may very well be juſtified.

VVhat! will you maintaine, that it is ignorance and blaſphemy to ſpeake againſt bowing at the Name of Ieſus?

I will maintaine it, for thus I frame my argument.

To ſpeake againſt the text of the Holy Ghoſt is ignorance, and blaſphemy.

But *bowing in* or *at the Name of Ieſus*, is the text of the Holy Ghoſt. *Phil.* 2. 10. *Ergo* ſpeaking againſt the bowing *in* or *at* the Name of Ieſus, is ignorance, and blaſphemy.

It is true; that there is ſome queſtion among learned Divines, concerning the meaning of the Text, whether it be literall or figurative, whether by bowing we ought to underſtand corporall and externall bowing of the knee, or inward bowing of the heart.

*Et adhuc ſub judice lis eſt.*

But all agree in this; that ſome *bowing in* or *at the Name* of *Ieſus*, is here both warranted and commanded, to ſpeake then againſt it ſimply and abſolutely, without any diſtinction of meaning, or manner of bowing, is not onely groſſe ignorance, but direct blaſphemy againſt the divinely inſpired text of Scripture.

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*The ſecond Article.*

*Whereas the Communion Table did ſtand in the middle of the Chancell, but is now removed and is ſet at the Eaſt end of the Chancell, and three ways compaſſed about with Railes, the ſaid Table ſtanding divers ſteps high, and hee boweth towards the Eaſt end of the Chancell: he likewiſe preacheth for the ceremonies, and calleth them innocent ceremonies, and calleth the Surplice a ſpotleſſe garment, and refuſeth to give the Sacrament to ſuch as will not come up and kneele at the Railes.*

*Anſwer.* For the Communion Table, I never gave order for the placing or diſplacing it, it ſtandeth as it did when I came firſt to the Pariſh. Only once M. *Woodward*, when he was Church-warden, about 20. yeares agoe, brought it downe to the middle of the Chancell, and compaſſed it about with a moſt decent and uſefull frame at his owne charge: but the pariſhioners (finding the ſtanding of it there to be very inconvenient, partly becauſe it ſtopt up the paſſage from

*Lees*

*Lees* Iſle to *Hawards* Chappell, partly becauſe it debar'd 30. or 40. at leaſt from hearing the Preacher) with publike conſent removed it to the place where it firſt ſtood time out of mind, and is the fitteſt place for it to ſtand in, that the communicants may beſt both heare and ſee the Miniſter at the Communion.

For the ſteps in the Chancell, at a publike meeting of all the pariſh, it was proved that the Chancell had for above 60. yeares ſuch an aſcent as now it hath, and that by reaſon of ſtore of corpſes lately interred there, it could not be levelled without great wrong to the dead, and danger to the living from the ſtench.

For the frame about the Communion Table. It was made for foure reaſons eſpecially, 1. That we might come as neare as might be to the example of Chriſt and his Apoſtles, who at the firſt inſtitution of the Sacrament received it about a table, 2. that the communicants might according to the Rubrick *draw neare to the holy table*, 3. That the Communions might be with more facility & decent order celebrated and in more convenient time finiſhed then before they could be, 4. That irreverent abuſes might be prevented, as the comming in of dogs, catching at the conſecrated elements, and ill manner'd peoples throwing their hats and cloaks, & ſitting upon it. In theſe regards, when, upon the receipt of an order from the houſe of Common, againſt innovations, I aſſembled the whole pariſh together to put in execution that order, and aſked them concerning this frame, they cryed all with one conſent, it is no innovation, let it ſtand, let it ſtand.

For bowing towards the Eaſt. If they meane thereby bowing towards the Communion Table, at comming into the Church, and going out, though ſome men of good account in the Church both approve, and uſe it, yet neither I, nor my Curate ever doe ſo. But true it is that, as my pew is made, I kneele towards the Eaſt, as in the pulpit I doe towards the North, and at the Communion Table towards the South, but without any manner of ſuperſtition; ſome way I muſt bow, and I underſtand not but that it is as lawfull to bow or kneel towards the Eaſt, after the manner of all chriſtians in the primitive Church, as well as towards the Weſt after the manner

of the Iewes, so it be not done with any opinion of holineſſe, or devotion to any part of the heaven, but in honour to him who made heaven and earth.

For the ceremonies. According to an order made by the Houſe of Peeres, I have (as my text led me) ſometimes preached for ſuch decent ceremonies as are eſtabliſhed by law, and commanded to be uſed in the Rubrick of the booke of Common Prayer: but for any new popiſh ceremonies I have mainly oppoſed them, and could never be brought, neither by perſwaſions, nor by threats, nor by preſentments, or citations, from the chancellour of *Winton*, or Archdeacon of *Surry*, or his officiall to turne the Communion Table *Altar-wiſe*. Nay I preached a Sermon profeſſedly againſt ſuch *changing* it, or *calling it by the Name of an Altar*.

For the Surplice, I ſaid that it was a *decent veſt*, and had beene uſed many yeares before popery crept into the Church or *there was a whore of Babilon, and therefore ought not to be tearmed her ſmock*.

For refuſing to give the Communion. If I had repelled any from the Communion who refuſe to kneele at the receiving that holy Sacrament, I conceive, with ſubmiſſion to better judgements, that the Rubrick of the booke of Common Prayer eſtabliſhed by law would beare me out in it, where we finde theſe formall words, *the miniſter ſhall deliver the Communion to the people in their hands kneeling*. Yet the truth is, I never repelled any for not kneeling: onely I remember that a prachant youth a prentiſe to *Ambroſe Andrewes* comming to the Railes refuſed to kneele and when I admoniſhed him thereof that he ſhould not give ſcandall to the communicants who were all upon their knees, but conform himſelfe to the humble geſture preſcribed by the Church, and he notwithſtanding would not ſo much as bow a knee, I paſſed him for the preſent: but when afterwards he preſented himſelfe againe at the ſame communion, and I ſaw teares in his eyes, I came to him and demanded of him whether he came prepared, and refuſed to kneele meerely upon *ſcruple of conſcience*, and when he ſeriouſly affirmed that he did ſo, I gave him the communion, and wiſhed him to come to me the next day to take away his ſcruples: and when he came, becauſe *Andrewes*

his

his wife had said before many, that this apprentice of hers could make a better Sermon then I; I examined him in points of Catechisme, and found him tardy and ignorant enough.

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*The third Article,*

*He preacheth for Organs, shewing how necessary they are to be in Churches, and hath preached against prayer ex tempore, and saith of such praying, whereas such were never in, so they are ever out; and the said Doctor preacheth but seldome to his people, having two great livings, yet he pressed hard for 23.9 d. in the pound of his parishioners, untill it came neere the commencing of a suit at law to prevent him.*

*Answ.* For Organs, I remember that commenting upon that text of the Apostle, *Col.* 3. 16. *admonishing one another in Psalmes and hymnes and spirituall songs*, I said that some noted upon the word *psalmoi* derived from *Psallo tango* to touch, that psalmes properly signified such songs as were made to be sung, and plaid upon the lute, harpe, or some such like instrument: & hereupon inferred the lawfull use of instrumentall musick, which though I conceived to be no very strong argument, because drawne from a meere etymologie: yet for the doctrine it selfe, I held it very sound and good, that it is lawfull to praise God as well with instrumentall as vocall musick. And for Organs in particular, I said they were not to be accounted popish, for S. *Ambrose* and S. *Austine* commended the use of them in the Church in their time, & at this day the protestants use them both in the low Countries, and in *England*; and for the Pope he hath none in his Chappell: yet his Majesty hath in his, as his predecessors had before him. Howsoever I am sure that no man can testifie that ever I undertooke to shew how necessary Organs be; I doe not hold them necessary, but very lawfull, and of good use both in the Kings Chappell, Cathedrall Churches, Colledges, and elsewhere.

The law forbiddeth them, for the Act of Parliament forbiddeth any to use any other forme, or manner of Prayer, Service, or Sa-

craments, then is there expreſſed.

Ratley. 91. I deny your argument, and my reaſon is, an Organ is no manner or forme of ſinging, or ſervice, but a meere inſtrument wherewith we ſtir up our affections, the more to praiſe God, and ſing more tunable, and delightfully. As a ſword is no forme or manner of fighting, a toole is no forme or manner of working, a knife is no forme or manner of cutting: ſo neither is an Organ, Lute, or Harp, any forme or manner of ſinging, or prayſing God, but an inſtru-
White-pluſ the ſe-dtime. ment onely, wherewith we pray or praiſe, or ſing more melodiouſly & gracefully; & ſith it is evident, that no Organ or other muſicall inſtruments are any types of Chriſt, or parts of the abrogated Law of *Moſes*: I am yet to learne, why we may not as lawfully uſe
150.34 Organs in our Churches, as King *David* uſed them in the Temple; *Praiſe God with the ſound of the Trumpet, praiſe him with the Pſaltery and Harpe, praiſe him with the Timbrell and Pipe, praiſe him with the ſtringed inſtruments and Organs.*

2. For praying *ex tempore*. I never condemned it abſolutely, but contrariwiſe when I preached at *Lambeth*, upon theſe words of the Apoſtle, *The ſpirit maketh interceſſion with ſighes and groanes which cannot be expreſſed*, I much preſſed the uſe thereof, eſpecially when according to our Saviours precept, *we retire into our cloſets, and pray to our Father in ſecret*; but I found fault with ſome careleſſe preachers in our dayes, who came into the Pulpit at publike Faſts, and preſumed without any premeditation to pray many houres *ex tempore*, in which their prayers they uſed much Battologie and vaine repetitions againſt the expreſſe commandement of our Saviour, & excluded his prayer, which is the perfect pattern of all prayer. The words of my Sermon tranſcribed *verbatim*, are theſe. They expunge the Lords prayer, and doe not at all rehearſe before or after it their owne, how long ſoever they make them. Whereas the Reformed Churches generally conclude their prayers, before Sermon with
» the Lords prayer, partly in oppoſition to Papiſts, who cloſe up
» their devotions with an *Ave Maria*, partly to ſupply all the de-
» fects and imperfections of their owne: theſe leave out that ſanctifi-
» ed forme of prayer, in which, it being the quinteſſence of all

prayer,

„ prayer, one drop is more worth, and hath in it more vertue, be-
„ ing powred out in Faith, then an Ocean of their conceived abor-
„ tive prayers, in which they are never out, because indeed never in,
„ neither can they easily make an end, because they never knew how
„ to begin.

For my seldome preaching. Besides ten distinct bookes, and some of them of no small volumne, which I have published in the defence of the Orthodox Protestant Religion, against Atheists, Papists, and Arminians, I have beene a constant preacher in *England*, and in *France*, for these 32 yeares at least. This last yeare I have preached sometimes twice and sometimes thrice in a weeke, though not so often at *Lambeth* as I used to doe, partly by reason of my attendance two moneths at Court, by command of the then Lord Chamberlaine the Earle of *Essex*, partly in regard of a double taske recommended to me, from some Members of the Honourable House of Commons: the former writing annotations upon all S. *Pauls* Epistles, the latter, an answer to a treatise of a Popish Priest, intituled, *A safegard from Shipwrack*; the former ready for the Presse; the latter Printed with the approbation of the House. Onely this is true, that I have very seldome or never preached at *Lambeth* Church this yeare in their hearing; for five of them have not beene at *Lambeth* Church at divine prayer these 9 moneths, for which their delinquency, I humbly desire that according to the Statute they may pay their 12d to the poore, for every Sunday and Holyday they have beene absent from their Parish Church.

For my two great Livings. They were I confesse good Livings, if I might have my full rent: but first for rent of houses, and the tenth part of the cleare gaines of Merchants and Artificers (according to the Statute of K. *Edward* the sixt) I never received a peny, and for the land in the Parish, whereof there was wont formerly to be 1000 acres in tillage, there are now not above 120, the Parishioners turning their arable land (the tenth whereof was worth at least 4s per acre) into pasture for cow-keeping, for which I receive according to the custome but 2d per acre, yet out of these I pay to the King and my Curate, and other charges, 100*l. per annum*.

For 2s 9 *per* pound. I never demanded it of any man, nor receive any more from them who live in the greateſt, and faireſt houſes of *Lambeth* (and have not land there) then two pence for their oblation at Eaſter; ſo little doth the food of their ſoules ſtand them in. Howbeit thus much truth is in the Article, that when the Miniſters and Citizens of *London* referred the great difference betweene them concerning Rent of houſes to the arbitration of his Majeſty, and a propoſition was made to all the Suburbs & parts adjoyning, that they ſhould likewiſe ſubmit all controverſies concerning their tithes to his Majeſty, for the preventing of litigious ſuits as well in ſpirituall Courts, as at common Law. I being ſent to, appeared with the reſt, and under my hand and ſeale bound my ſelfe to ſtand to his Majeſties Order: but the pariſhioners by the advice of M. *Holbourne*, refuſed to ſubmit to the ſame, and ſo nothing was done.

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*The fourth Article.*

*The ſaid Doctor in a Sermon preached the 25 of* July, *1641. ſaid, that all thoſe that pull downe the Raile from the Communion Table, or ſpeake againſt them, and oppoſe the ceremonies of the Church, are of the ſeed of the Serpent, and enemies to God.*

*Anſw.* I ſaid no ſuch thing, but deſcribing the ſeed of the Serpent, I ſaid, they were his ſeed, who did the workes of the Divell, as our Saviour concludeth them to be the children of *Abraham*, who doe the workes of *Abraham*: now the workes of the Divell are all manner of workes of iniquitie, impuritie, or impiety; iniquity, as exaction, extortion, oppreſſion, ſacrilege, &c. impurity, as whoredome, adultery, inceſt, &c. of impiety, as prophaning the Lords Sabbath, and his Sanctuary, breaking into Churches, and without any authority from the lawfull Magiſtrate, plucking up Pewes, and Raiſes, and pulling downe Organs, and defacing all the Ornaments of the Church, and Monuments of the dead. And for this juſt reproofe of outrages committed in the Church, I have

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good warrant, both from the Law of God, and an Ordinance of both Houſes of Parliament. The words here alledged by the accuſer, I never ſpake in *terminis, prout jacent*: yet, if their teſtimonies, though not upon Oath, may beare downe my bare negation, let them ſtand as they doe, there is nothing in them, but may very well be defended. For I ſpeake not of any Popiſh Ceremonies, but of ſuch Ceremonies as are eſtabliſhed by law in our Church, and are no way repugnant to the word of God; thoſe who not ignorantly, but wilfully oppoſe ſuch rites and Ceremonies, and continue in their oppoſition to the true Church of God, they are the ſeed of the Serpent and enemies to God. For Chriſt commandeth us to hold them for heathens and publicans, who refuſe to heare the Church, and he ſaith, *He who heareth you, heareth me, and he who heareth me, heareth him that ſent me*: and the Apoſtle in the Epiſtle to the *Hebrewes*, *Obey them that have the rule over you, & ſubmit your ſelves, for they watch for your ſoules as they that muſt give account, that they may doe it with joy and not with griefe, for that is unprofitable for you.* Mat. 17. Lu. 1. 13.

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*The fift Article.*

*The Doctor ſaid in a Sermon, that bowing at the Name of Jeſus was uſed, till* Cartwright *that Arch-heretick, and thoſe that followed him oppoſed it, but Q.* Elizabeth *crushed* Marprelates *brood, and put* Penry *to death, and* Udall *in priſon till he dyed: and becauſe they would not bow their knees, ſhe bowed their backs in the Starchamber. And further ſaid, that the State had ſate long and done nothing, but unleſſe ſomething be done, wee are all undone; a Fowle that ſitteth long and doth not hatch, her egs are addle; and a woman alwayes conceiving and never bringing forth, what comfort can ſhe bee to her husband?*

*Anſw.* Concerning *Cartwright*, and *Penry*, *&c.* and the contents of this whole Article, they are arrowes ſhot at randome, no time or place is expreſſed where any ſuch Sermon ſhould be preached by me: and therefore I conceive, under favour of this Honourable Court, that I am not bound to anſwer them. But I would willingly

ly heare from my accuſers, what was the Text upon which I delivered this doctrine, how I divided it, and from what branch or part I made any ſuch inferences, or uſes: if they cannot ſhew this, as I know they cannot, it will evidently appeare that theſe men came to Church, not as Bees to gather hony, but, as ſpiders, to ſuck ſome juice, which they might turne to poyſon.

Yet I will not deny, that in ſome ſermon it is poſſible, I might inveigh againſt *Cartwright*, and *Martine Marprelate*, and *Penry*, that Arch-ſchiſmaticke, and *Barrow*, and ſome others of their ſect, whereof ſome were deſervedly cenſured in the Starchamber, and others ſentenced to death.

Have you any more to ſay to this paſſage?

Nothing, but that to my beſt remembrance I uſed not the word Arch-hereticke, but Arch-ſchiſmaticke; and for the reſt, I never heard it till now to be criminall, to alleadge a true ſtory or narration, out of the life of Q. *Elizabeth*, and the Chronicles of *England*.

Here one of the Committee ſaid, *but doth the Chronicler of* England, *or the Writer of the life of* Q. Elizabeth, *ſay, that ſhe bowed downe their backs?*

He doth not ſay Q. *Elizabeth* bowed downe their backs, but he ſaith, that ſhe by the Lords of the Starchamber fined them, and impriſoned ſome of them; and that by her Judges ſhe condemned *Penry* and *Barrow* to death. I ſpake therefore within compaſſe, when I ſaid ſhe bowed downe their backs. But whereas it is objected that I ſhould ſay the State ſate long and had done nothing, it is as farre from truth as common ſenſe; I never uttered any ſuch words, I have by me the copie of that Sermon, wherein the ſimilitudes of a Fowle ſitting and never hatching, and of a woman conceiving and never bringing forth, are to be ſeene and read, but nothing that tendeth that way. The doctrine was generall, that lawes ſerved to little purpoſe without execution, or good intentions without actions, for *acta laudantur, & omnis laus virtutis eſt in actione*, the particular application to the State was not mine, but theirs; and if by the State they meant the Parliament, they deſerve the juſt cenſure thereof. The formall words in that Sermon tranſcribed out of the Originall

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are theſe: *Dictum Sexti Pompeii, non acta laudantur*, if a Hen ſitteth „ and never hatch, or a woman be ever breeding and never bring „ forth, what profit is by the one, or comfort from the other? „ *Habemus ſenatus conſultum ſicut gladium in vagina reconditum*, „ we have good Laws againſt Recuſants, Brownists, Drunkards, „ &c. but theſe Lawes are like a ſword lockt faſt in the ſcabbard, the Magiſtrate needs will or ſtrength to draw it out; execution is the life of the Law, if ſomething be not done, we are all undone. How ſoever *dato & non conceſſo*, if one witneſſe in the affirmative muſt ſway more then a hundred in the negative, who yet were preſent at the ſermon, and heard all paſſages, and remember thoſe very ſimilitudes of a Hen, and of a woman, and yet not theſe of the State ſitting long, let it be ſo, I confidently affirme, that there is no malignity or offenſive matter in the ſpeech, if it be taken with the antecedents & conſequents; for *Sextus Pompeius* would very faine have had that very act done, which he ſpake of to the Pylot, and a Hen that ſitteth upon her eggs would hatch them, if it were in her power; and the cauſe why they come to no good, is in the eggs, becauſe they are addle, not in the Hen; and queſtionleſſe a woman in travaile ſtriveth what ſhe is able, and would with all the veines in her heart be delivered if ſhe could poſſibly by any meanes; therefore if I had ſpoken thoſe words (which I never did) for neither I, nor any other man, to my knowledge, calleth the Parliament *the State*, but the aſſembly of the three eſtates) the meaning in that place could be no other then this, that by reaſon of the great diſtractions in the Kingdome, and diviſions betweene the Members of both Houſes, though they had ſate long and deſired nothing more then to ſettle Church and Commonwealth in Peace: yet little hitherto could be done.

*The sixt Article.*

*When the Doctor was demanded what moneys he would give or lend to the King or Parliament, he used delayes in giving an answer, and at last would doe nothing; and further, being demanded by one of his Parish whether it were good to lend, he answered him, it was not safe for him to give or lend.*

*Answ.* I never denyed to give or lend to the King and Parliament, but it is true, that seeing contrarie commands, both published in Print from His Majesty and the high Court of Parliament; I desired at the first that the Collectors would repaire to the Knights, Ladies, and others of the chiefe ranke of the Parish, and shew me what they gave or lent, which they refused to doe: but when they came a second time unto me, I appoynted them to meet me at the Vestry the Tuesday following, and there I would resolve them, but they never came unto me, yet certified that I denyed to give or lend, and would have certified also that I dissuaded others, but M. *Clay*, one of the Collectors, struck that clause out, saying, there was no reason to certifie that as from me, which they never heard me speake, but onely another man was said, could affirme as much. To the accusation it selfe, of not lending money, my answer is, that when Colonell *Urrey* was at *Acton*, he lay in my Parsonage house, and his Souldiers not content with such Corne and Hay as they received from my Farmer at their owne price, demanded the keyes of the great Barne, and had them in their hands for foure dayes; in which time, through the carelessenesse of one of the Souldiers that lay in the Barne, (if not purposely) the stack of Corne was set on fire, and the whole Barne and two stables were burned downe to the ground, the losse thereof estimated by divers of the Parishioners, was 211 pound at the least. Besides this, when the maimed Souldiers were placed

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in the *Savoy*, my whole stipend was layd out towards the buying of beds for them. In which consideration, I conceive that this honourable Committee will hold me excused from any further gift or loane, I being not presently furnished with money, and having no temporal Living, nor Ecclesiasticall Dignitie, Deanery, Archdeaconry, or Prebend.

For that one of the Parish, whom they affirmed I dissuaded from lending to the King and Parliament, I desire that he may be called face to face, in the meane while I offer this Certificate under his owne hand, „ Meeting D. *Featley* about S. *Margarets* Hill, by and by after M. *White*, M. *Goad*, and some others, were appoynted for *Lambeth* Parish, to see what the „ Inhabitants would doe upon the Propositions, after other „ discourse, I demanded of D. *Featley* what he thought of it, he „ replyed, that he thought the businesse would speed the „ worse, because they had made choice of such men as were „ not beloved in our Parish, nor came to our Church: But „ whereas it is reported, that D. *Feately* should dissuade me, or „ any other to my knowledge, it is falsely suggested, for beyond „ my ability I freely lent 38 li.

*per me* Neariah Mormay.

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*The seventh Article.*

*The said D. said in a Sermon, the* 4. December, 1642. *are not these resisting times, wherein authority is trampled upon, Gods true Ministers despised, all Lawes neglected and contemned, the keyes taken from the Church, and left them in such hands as have layd them by untill they become rustie and of no use, so that Sacriledge, Whoredome, Sodomie, Murther, Felony, Pillage, Plunder (and what not) is daily committed without punishment: and is not the whole tenure of the Gospell against that, which is preached almost in every Pulpit in* London, *who doe nothing but cry Arme, Arme, Fight, Fight, Blood, Blood,*

*Battel, Battel, Kill, Kill, and they pretend they fight for Religion, and the priviledges of Parliament, and the right of the Subject; but he said, the wise have lost their wisedome, and the physitian his kill, and the remedy is worse then the disease.*

D. Featly. *Answ.* To speake nothing of the incoherent Non-sense in this Article, where it is said, the *keyes were taken from the Church, and left them in such hands as have layd them by*: I say, that none of the particulars alledged in this Article are found in that Sermon; true it is, that in another Sermon preached at a Fast, I inveighed against the great disorders committed in the Church & Common-wealth, by such who made advantage of the present distractions, promising themselves impunity by reason that the keyes of the Church now grew rustie through disuse, & the temporall sword was otherwise imployed. All that I spake in the Sermon here objected was this. There is no Ecclesiasticall Discipline at all exercised for Lay-mens usurping upon the Priests function, and handicrafts mens handling the word with their blacke and impure hands, for preaching Hereticall, Schismaticall, and blasphemous Doctrine, for Adultery, Incest, and filthinesse not to be named, no punishment or Ecclesiasticall censure now inflicted: And the tenure of the Gospell runs thus, *feare God and honour the King*, speake not evill of the Ruler of Gods people, curse him not, no not so much as in thy thought; whereas they publikely in the greatest assemblies speake evill of dignities, and slander the footsteps of the Lords anoynted, and compare our Religious and most gracious Soveraigne, my Master,

*Quo nihil immensus mitius orbis habet*, to wicked Tyrants and persecuters of Gods Saints. The Scripture every where exhorts us to peace and reconciliation, *Revenge not your selves*, but „ give place unto wrath, for vengeance is mine, I will repay it „ saith the Lord; render to no man evill for evill, nor rebuke „ for rebuke: be not overcome of evill, but overcome evill „ with good: seek peace & ensue it, let righteousnesse and peace

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„ kiſſe each other, O pray for the peace of *Ieruſalem*, they ſhall „ proſper that love it: if it be poſſible have peace with all men: „ and bleſſed are the peace-makers, for they ſhall ſee God: and „ follow after peace and holineſſe, without which no man ſhall „ ſee God: but their preaching is nothing but *horrentia martis arma*, Arme, Arme, Kill, Kill, thunder with the Cannon, Plunder, &c. And for the laſt words pretended to be ſpoken by me in that Sermon, viz. the wiſe have loſt their wiſedome, and the phyſitian his skill, and the remedy is worſe then the diſeaſe, they are very unfaithfully related, for I uttered them not poſitively, but ſuppoſitively, and *diviſim* not *conjunctim*. The paſſage tranſcribed *verbatim* out of the originall is this. „ Though „ divers remedies have beene applyed to the maladies above „ mentioned, yet the remedies have hitherto proved, in the e- „ vent, worſe then the diſeaſes; an evident argument that either „ the wiſe phyſitians faile in their skill, or the malady is grown „ incurable, or God giveth no bleſſing to their method of „ curing.

Concerning the witneſſes, and the juſt exceptions to be taken againſt them, let the teſtimony under the hand of the Clerke of the peace, and the certificate of the Pariſh, under the hands of the Churchwardens and Veſtry be read; All which I humbly ſubmit to the wiſedome and juſtice of this Honourable Committee, preferring a like petition to that which the Roman Orator tendered for poore *Roſcius Amerina*, that you „ would be pleaſed to afford this cauſe ſo noble, gracious and „ equitable a hearing; that my adverſaries who daily aſſociate „ themſelves with thoſe ſouldiers, againſt whom I have ſtrong „ preſumptions, that they ſeeke not onely to deprive me of my „ Living, but my life, may never have cauſe to glory, *Eum, quem „ militum gladiis non potuerunt, veſtris ſententiis jugulaſſe.*

At the next ſitting of the Committee on Thurſday laſt being the 23 of this inſtant moneth of *March*, 1642. M. *White*, whether he thought the other Articles frivolous and of no con-

sequence at all, or whether he and the Committee tested satisfied with the answers formerly given, it is not certainly knowne, but on this day he pretermitted diverse of them, instanced only in a branch of the first, and of the fourth, and two of the fift, and one of the sixt, and two of the seuenth; and because the D. denied them all, he called in witnesses to prove them, and required the D. to take legall exceptions against them, if he had any. To prove that the D. should say it was ignorance and blasphemy to speake against the bowing at the Name of Jesus; *John Goad* and *Ambrose Andrewes*, were produced: to prove that he said in a sermon the 25 of *July* 1641, that all that pul downe Railes and oppose the ceremonies of the Church are the seed of the Serpent, *Edward Searles*, and *Edmond Rayner*, a ship-wright,* commonly called the ancient King, were produced: to prove that he called *Cartwright* an arch Hereticke, and that the state had sate long and done nothing, and that the keyes were taken from the Church, and laid in such hands as laid them by till they became rusty, & that he inveighed against the *London* Preachers, who do nothing but cry arm, arm, fight, fight, &c. *Thomas Sharpe* and *John Clerke* were produced, who also both testified to the first article concerning bowing at the Name of Jesus. Lastly, to the sixt article only *M. Neariah Morway* was produced.

* Because he said, he was as much the Lords annointed as the King.

When the witnesses appeared, the D. first proposed some interrogatories to them, and after tooke exceptions against them, both in generall, and particular. The interrogatories he propounded to them, by *M. White*, were these; First, at what time the Sermon was preached, which is mentioned in the first Article, and likewise when the Sermon was preached that is mentioned in the fift Article. *Item*, upon what text such sermons were preached, and what they remembred else in those sermons, to which they all could answer nothing. Whereupon the D. desired that the Committee would give no credit to such loose and indefinite testimonies, especially

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againſt the originall ſermons written in his booke, from which, it is well knowne, he never uſed to vary, This authenticall originall wherein there was no blot, ſcratch, or raſure in the places, to which the Articles had reference, the D. exhibited; but *M. White* would not looke upon it, though in other Courts, and namely the high Commiſſion and Star Chamber, and Councell table, where Sermons have beene queſtioned, the undiſproved originall hath beene alwayes preferred before broken notes taken by ignorant and illiterate men. The exceptions hee tooke againſt the witneſſes in generall, were, that competent witneſſes, eſpecially againſt an eccleſiaſtial perſon & D. of Divinity ought to be men of good ranke & quality, at leaſt without any taint or brand on them, ſuch as are free from all malevolent affections to their paſtors: for the rules of the law concerning witneſſes to be admitted are theſe: *In teſte attendenda, ſtatus, dignitas, fidei puri-*
„ *tas, et morum gravitas; item cujus conditionis, cujus opinionis fu-*
„ *erit, et ne forte aliquis contra præfatum paſtorem inimicitias habu-*
„ *erit: Item teſtes abſque ulla infamia aut ſuſpitione aut manifeſta*
„ *macula eſſe debent.* That the witneſſes here produced are not ſo qualified, I deſire the certificate of the veſtry, under their hands (which I have here to ſhew, and there are divers of the ſaid Veſtry here preſent to make it good) may be read, but *M. White* ſaid, he would take no papers (yet he tooke both the Articles, and other notes, and informations againſt the D. from his adverſaries) nor would permit the D. to read it, The certificate was as followeth: we the pariſhioners of the pariſh of *Lambeth*, doe certifie that *John Goad*, *Ambroſe Andrewes*, alias *Glover*, „ *Edward Searles*, and *Weſtmall Burrell*, of the ſaid pariſh
„ of *Lambeth*, are diſaffected perſons to the diſcipline and li-
„ turgie of the Church of *England* eſtabliſhed by Act of Parli-
„ ament, have openly depraved the booke of Common Prayer,
„ ſome of them doe not come to the Church at all and ſtand
„ indicted as delinquents at Seſſions and Aſſiſes, and that they

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" are accounted turbulent persons, and sowers of strife and contention.

This certificate being refused, the D. required that the record he had from the Sessions might be read and considered of; this, after *Mr. Harper* the Church warden had testified before the Committee, that it was subscribed by the hand of the Clerk of the Peace, and that he himselfe saw him write it, was admitted for an evidence: the record followeth.

„ At the generall quarter sessions of this yeare, for the „ county of *Surry*, holden at *Gilford*, on Tuesday next after the „ feast of the translation of *Thomas* the Martyr in the 18 yeare „ of his Majesties raigne that now is. *John Goad* of *Lambeth*, „ *Ambrose Andrewes* of the same, *Edward Searles* of the same, and „ *John Hopkins* of the same, were by the Jury of the high Con„ stables of the County indicted for not repairing to the pa„ rish church of *Lambeth*, to heare divine service and the „ common prayers of the Church, by the space of 12 sundayes, „ but did voluntarily and obstinately absent themselves from „ the same, contrary to the statute in that case provided.

*Ita testor* Tho. Foster, *clericus pacis Com. Sur.*

1. In particular, I except against *Io. Goad*. That he is a man who stands indicted at the Sessions, *ex record. supr.*

2. That he hath spoken often, as he cannot deny, much in derogation of the booke of Common Prayer, as namely, against diverse passages in the Letany, the crosse in baptisme, and the forme of absolution in the visitation of the sick.

3. That he is a breaker of the Sabbath himselfe, and causeth his servants to worke upon that day, as he did on the 28 of *November* last. To the former two exceptions, *Goad* could answer nothing; but to the last, he said, it was in case only of necessity; but the D replyed it was meere covetousnesse, and no necessity at all, as his neighbour *Andrew Bartlet* an ancient vestry man would testifie against him, whom the D. earnestly desired to be called in, he being ready & waiting in the next room,

but

but hee could not obtaine it of *M. White* to have him called.

Item against *Ambrose Andrewes*.

That he stands indicted as is abovesaid. 1.

That he likewise, as *Goad*, hath spoken much in derogation of the Common Prayer book, and hath not come to the prayers and Sacrament at *Lambeth* these nine months at least, as the Reader, Clerke, and Sexton, and Church-wardens also were ready to testifie. 2.

That whilst he came to Church (as he did formerly) he frequently disturbed the Preacher, he usually talked and laughed in the Sermon, jeering at the Minister, and once when the D. himselfe preached, spake aloud in his sermon, saying, It is time thou hadst done already, and other such contemptuous and disgracefull words; for which by the statute 1o. *Mariæ* Sess. 2. he is, if it be proved against him by two witnesses, to be committed without baile or mainprise to the Goale; the two witnesses, said the D. are here present to testifie it, *Richard Hooke*, & *William Chapman*. but *M. White* would not have them called in. 3.

That when his wife had said before one of the neighbours, that at *Lambeth* Church they had nothing but pottage, and that they must goe to *London* for rosted meat, & that the Church was no better then a barne or stable; and that neighbour reproved her for it, her husband the said *Ambrose Andrewes*, said he would justifie and maintaine what his wife had said. 4.

*Item*, against *Edward Searles*.

That he stands indicted at the Sessions: *ut supra*. 1.

That he confessed that the cause of their preferring Articles against D. *Featley*, was to stay the prosecution of a bill against him the said *Searles* at Sessions, and said that if the D. would take off the indictment, the articles against the D. should soone be with-drawne: this is testified by *Tho. Pibus* and another. 2.

That this *Searles* is a Blasphemer of the holy Scripture, saying, 3.

ing, that the old and new Testament were but mans tradition and he would maintaine it before D. *Featley* or any other. This is testified by *William Burnell*, and one *M. Thorogood Burnell* was there present, and once called in; yet *M. White* would not examine him, neither did he so much as reprove, either this Blasphemer, or the other prophane disturber of the preacher in his Sermon. *Item* against *Edmond Rayner*, that he is bound over to the Assises by Sir *John Lenthall* for uttering very disloyall speeches against his Majesty, which I will not defile this paper with, by writing them downe.

*Item*, against *Clarke*, *Sharpe*, that they are not onely men of very meane ranke and quality, the one being a poore waterman, the other a Cobler; but also that it appeared before the Committee that they understood not the points of the Sermon, they testified unto; for when they were asked by the D. what difference there was betweene bowing *in* or *at* the Name of Jesus, and *to* the name of Jesus, and whether it were not as lawfull to bow to the sound or syllables of the Name Jesu, as to the sense, they could answer never a word. And when they testified that the D. called *Cartwright* an Arch-hereticke, and not an Arch-schismatick, and the D. asked what was the difference betweene them, they could say nothing to it; how easily then quoth the D. might you mistake one for the other, sith you know no difference at all betweene them? neither did the witnesses agree among themselves, for one being asked in what yeare or moneth that sermon was preached, wherein it was alleadged that *the State had sate long* and *done nothing*, he confessed he knew not; another said he was sure it was since the Parliament began; one said that he heard the former words, another said that he did not remember whether the D. used the word *State* or no. If such witnesses (quoth the D.) so simple, and illiterate, so foule and odious, known for diverse yeares to be professed enemies to their Pastour and none of them sworne, may be taken against a D. in Divinity, and the evidence of an un-

unquestionable copie of his Sermon, and the testimony of hundreds of better rank then these, who were present at all those Sermons, and heard no such passages as are articulated against me, I know no preacher in *England* that can have any security for his living or life. In the close, though the D. very vehemently desired that his witnesses might be called in, to cleare some passages in his Sermon, but especially to make good his exceptions against the witnesses produced against him: yet he could not obtaine the favour, to have so much as one examined on his behalfe, but without any further debate of the cause, the D. by foure onely of the Committee, for no more of the 17 were present, was voted out of his living at *Lambeth*, and one *M. Channell* appoynted to officiate in his stead.

*Probatio est innocentiæ nostræ iniquitas vestra, cum [illegible] a vobis, a Deo absolvimur,* Tertul. in Apologet.

After foure of the Committee for plundered Ministers, (making not the fourth part of the whole consisting of fourteene) had voted D. *F.* out of his benefice of *Lambeth*, the report of their order was deferred for two moneths and more, upon what reasons I know not: but *July* 11. *M. Whitelock* some other for him, made the relation ensuing in the House of Commons.

„ Whereas *Daniel Featley*, D. D. *Rector* of the Parish „ Church of *Lambeth*, in the County of *Surrey*, hath not onely „ endeavoured to corrupt his parishioners by his superstitious „ example of bowing towards the East in his Church, and con- „ stant bowing at the pronouncing of the Name Jesus, and re- „ fusing to give the Sacrament of the Lords Supper to such as „ would not come up to the Rayles and receive it, and by his „ superstitious doctrine, that it is blasphemy and ignorance „ for any to speake against bowing at the Name of Jesus, and „ that they that pulled downe and spake against the Rayles a- „ bout the Communion Table, are of the seed of the Serpent, „ and enemies to God: but also hath expressed great malig-

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„ nancy against the Parliament, and the proceedings thereof;
„ saying openly in his preaching, that our *State* had sate long
„ and done nothing, comparing them to a *Fowle* that sitteth long
„ and hatcheth not, whose eggs be addle, and to a woman that
„ alwayes conceiveth and never bringeth forth, who can be no
„ comfort to her husband: and hath not onely not given or lent
„ to the present necessary preservation of the Kingdome, but
„ declared to others that it is not safe to give or lend to the
„ Parliament, and hath openly preached that these are *resisting*
„ *times*, and that the keyes are taken from the Church, and left
„ in such hands as have layd them by till they be rustie, and
„ that the whole tenure of the Gospell is against that which is
„ preached commonly in *London*, where Arme, Arme, Blood,
„ Blood, Fight, Fight, is commonly preached; and they pre-
„ tend they fight for Religion, and priviledge of Parliament,
„ and the liberty of the Subjects, but the wise have lost their
„ wisedome, and the physitian his skill, and the cure is worse
„ then the disease. All which the Commons in Parliament
„ assembled, taking into consideration, for the provision of a
„ Godly, Learned, and Orthodox Divine for the said Parish,
„ and for fit maintenance for such an one, doe Order, that the
„ said Church and the profits thereof, be forthwith Seque-
„ stred, &c.

*Die Martis, 11 Iulii, 1643.*

„ The Order for sequestring the Parsonage of *Lambeth* from
„ D. *Featley*, being put to the question; It was resolved nega-
„ tively.

*H. Elsinge, Cler. Parl. D. Com.*

Notwithstanding this resolution of the house of Commons, in justification of D. *F.* a substitute of M. *whites* of *Dorchester*, who beares his character in his *name*, stretched his *Canonicall* conscience so farre, that to gratifie some Schismaticall Separatists at *Lambeth*, read a Paper upon the 9. of *November* last,

laſt, in the Pariſh Church of *Lambeth* on the Lords day, in which D. *F.* is charged with the Articles above mentioned, formally *in terminis* (which were rejected by the houſe of Commons, as partly idle and frivolous, partly falſe and ſcandalous, and the D. cleared and acquitted of them all) and they made the ground of the ſentence of Sequeſtration, pronounced againſt him *September* 29. Now ſith a Judge cannot juſtly pronounce different ſentences, and give divers judgements upon the ſelfe *ſame evidence*, neither is it poſſible after a cauſe is fully informed and ſentenced, that the ſame party ſhould be both guilty, and not guilty of the ſame Delinquencies *numero*; And foraſmuch as the ſentence above mentioned, whereby the D. is cleared, acquitted, and abſolved, is upon Record, and may be ſeene by any who ſhall ſearch for it, in the authenticall Regiſter of the Acts of the houſe of Commons: It followeth neceſſarily and unavoydably, that D. *F.* not onely remaineth ſtill *Rector* of *Lambeth* (as he is ſtyled in the very forme of Sequeſtration) but alſo ſtandeth *rectus in curia*. As for the Letter to the Primate of *Armagh*, intercepted, wherewith alone he is charged in another Declaration, it is anſwered above: It was no Letter but an unſealed note drawne from D. *F.* by a wile, it diſcovers no ſecrets at all, nor layes any imputation upon the Aſſembly or Parliament, and is ſo farre from containing any offenſive matter, or ſubject to any juſt exception or cenſure, that the cloſe Committee who exactly peruſed it, and tooke a Copy of it, ſent the true originall to the Primate of *Armagh* at *Oxon*, who hath it in his keeping.

See the Gentle Laſh.

# The Doctors Manifesto and CHALLENGE.

WHereas a false and scandalous report is *bruited* by the Semi-separatists and Anabaptists, and readily entertained by divers *Zelots* of the *new Reformation*; that I, who have preached and Printed so much against Popery heretofore, now in my old dayes being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many popish bookes in my study. And because I have learned from the mouth of S. *Jerome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge, *injustissime judicato justissime judicaturo*: yet, that in *suspitione hæreseos, neminem oportere silere*, that no man ought to be silent when he is charged with Heresie. I have thought fit to make knowne to all whom it may concerne, that being chosen Provost of *Chelsey* Colledge, I have under the broad Seale of *England*, a Warrant to buy, have, and keepe, all manner of popish bookes, and that I never bought or kept any of them, but to this end and purpose, the better to informe my selfe to refute them, and for my judgement and resolution in poynt of Religion. I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and Printed, against the errors, heresies, Idolatry, and manifold superstitions of the Romish church, is the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my blood.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the Suburbs, who have *entred*

upon

*upon the labours* of many worthy Divines, and *reaped their harveſt*, doe in their *owne Pulpits*, after a moſt inſolent manner, inſult upon them; demanding, *where are they now that dare ſtand up in defence of Church Hierarchy or booke of Common Prayer, or anyway oppoſe or impugne the new intended Reformation, both in doctrine and diſcipline of the Church of England?* I doe here proteſt, that I doe and will maintaine by diſputation or writing, againſt any of them, theſe three concluſions.

Firſt, that the Articles of Religion, agreed upon in the yeare of our Lord, 1562. by both houſes of Convocation, and ratified by Q. *Elizabeth*, need no alteration at all, but onely an Orthodox explication in ſome ambiguous phraſes, and a vindication againſt falſe aſperſions. 1.

Secondly, that the Diſcipline of the Church of *England*, eſtabliſhed by many lawes and Acts of Parliament; that is, the government by Biſhops (removing all late innovations and abuſes in the execution thereof) is agreeable to Gods Word, and a truly, ancient, and *Apoſtolicall Inſtitution*. 2.

Thirdly, that there ought to be a *ſet forme* of publike prayer, and that the booke of Common Prayer (the Calendar being reformed, in poynt of Apochryphall Saints and Chapters, ſome Rubricks explained, and ſome expreſſions reviſed, and the whole correctly Printed, with all the Pſalmes, Chapters, and allegations out of the old and new Teſtament, according to the laſt tranſlation) is the moſt compleat, perfect, and exact Liturgie now extant in the Chriſtian world. 3.

DANIEL FEATLEY.

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FINIS.